

28. 'And provide other <fine garments> for those who escort you', i.e. the retinue of men (κῶμος) who would accompany the bride home. A *Scholiast* notes how in this way H. cleverly arranges to have male clothing for Odysseus' needs later, cp. on 1, 128.

29-31. φάτις: *Public Opinion*, which meant so much to the Greeks. It is the chief motive for lavish displays at weddings still. ἀναβαίνει, literally 'mounts, ascends', is oddly used. In 31 ὅρμεν is subjunctive, see § 25 and § 36.

33. Scan as ἐντύνῃ ἐπεὶ οὐ τοῖ ἐτὶ δὲ πᾶρθένος ἐσσέαι: with double *Synizesis*. ἐντύνει is 1 aor. subj. mid., ἐσσεαι future; see § 17, 5 b.

35-6. 'In which you yourself have your family': τοι probably = σοι with αὐτῇ (but see § 39). There is a *v.l.* ἐσσί . . . αὐτῇ. For ἡῶθι in 36 see on 5, 469.

38. ζώστρά: hardly just 'girdles' for washing: perhaps a kind of loin-cloth or drawers as in the Mycenaean Bull Fresco from Tiryns, is intended, cp. ζῶμα in 14, 482. The πέπλος was a loose-fitting garment fastened with a girdle, clasps, or brooches, cp. 18, 292-3 and see *Dress*.

42 ff. Οὐλυμπόνδε: cp. on 5, 50 and 11, 315. Here some region more remote and sheltered than the mountain is obviously intended (cp. on the Elysian Fields in 4, 563). Some editors (e.g. Bergk, Kirchhoff) suspect interpolation; but van Leeuwen justly remarks '*splendidus tamen versus . . . non facile quisquam patiatur sibi eripi*'. The passage is finely imitated by Lucretius (3, 18-22) and by Tennyson in *Morte d'Arthur*. Chapman, in his Keats-praised version, renders it: 'That's neither sous'd with showers, nor shook with wind, | Nor chill'd with snow, but where Serenity flies, | Exempt from clouds, and ever-beamy skies | Circle the glittering earth'. But 'flies' is wrong: πέπταται is not from πέτομαι, but perf. pass. of περάννυμι 'spread', cogn. w. *pateo* and 'fathom' (an arm-spread, see on 11, 25). In 42 note φασί = 'they say', implying no personal knowledge on the writer's part.

49. ἀπεθαύμασ' = 'ceased to wonder at', for this force of ἀπο- cp. ἀποψύχω, ἀποκηδέω. Others take ἀπο- as intensive = 'greatly wondered at'. But with the coming of daylight Nausicaa turns at once to action.

53. 'Spinning sea-purple yarn': see on 4, 131. 'Sea-purple' may refer simply to the shade, or else to the Phoenician crimson dye extracted from the shell-fish *murex*. Cp. on ἰοδνεφὲς εἶπος in 4, 135 and on 2, 428.

54. ξύμβλητο = συν-έ-βλη-το, 2 aor. indic. middle of συμβάλλω. The βασιλῆες are probably the 12 Elders who formed the Council (see on 8, 41; and on 2, 7).

57. Πάππα φίλ': 'Daddy dear'—so Rouse, rightly. πάππας, like English Papa, is a child's pet-name (with typical reduplication, cp. Mama, Dada, Gee-gee) for πατήρ, cp. *Il.* 5, 408, οὐδέ τί μιν παῖδες ποτὶ γούνασι παππάζουσιν which Gray amplifies and 'elevates' in his *Elegy* to

No children run to lip their sire's return  
Or climb his knees the envied kiss to share.

Cp. on μαῖα in 2, 349 and ἄττα in 16, 31 for similar baby-words. H. in Nausicaa's first word cleverly shows how childlike, unaffected, and fond of her father, she is: οὐκ ἄν . . . ἐφ-σπλίσσειας: a coaxing blend of wish and question, instead of a direct command.

60. ἐόντα with σοί, a common *Case-variation*, the second being attracted into the accus. and infinitive. Cp. on 155 below.

61-3. βουλὰς βουλεύειν: cp. on 2, 3 and on *Schema etymologicum*. In 63 θαλέθοντες = 'thriving, robust'; see on 66.

65. For the Phaeacians' dancing cp. on 8, 260 ff. Nausicaa's speech is by no means candid. She has concealed all thought of her wedding and pretends to be thinking only for her father and brothers. But her shrewd old Daddy guesses her motives (πάντα νόει, 67).

66-8. θαλερόν: here = 'fruitful or fresh'; the word has a wide range of meaning, 'sturdy, buxom, rich' (8, 476), big, swelling (10, 457); it is conn. w. θάλλω = 'sprout, grow, thrive'. The basic notion seems to be a natural fresh vigour expressing itself in strength, energy, growth, and where possible, fruitfulness. Cp. θάλος in 157. For φθονέω in 68 see on 11, 381.

70. ὑπερτερή: literally an 'upper part', probably an awning or hood, but possibly the body of the car, which may have been detachable from the axles and wheels, or else a box for luggage like the πείρις in 15, 131.

80. ἦος: see on 5, 123; here = 'so that'. χυτλώσαιτο = 'might pour it for herself' (mid.). The oil was used for anointing the skin after washing to prevent roughening, cp. 4, 252 and 96 below. It may also have been used as a substitute for soap to lubricate the skin while washing.

82-4. ἡμιόνοι· αἱ δ': see on *Dual*. Note the *Onomatopoeia* in καναχή. For ἀμφίπολοι in 84 see on 1, 136. ἄλλαι = 'as well', see on 1, 128.

87. ὑπεκπρο- = 'out, forward, from under' as in 88. Friedländer prefers to read the imperf. -ρεεν.

90. ἀγρωστis = 'Dog's Tooth Grass', *Cynodon Dactylon*, according to *L.-S.-J.*